NORTHFIELD ADDRESSES

By

JAMES A. FRANCIS

To Frank G. Clark

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From

NORTHFIELD ADDRESSES

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BY

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INTRODUCTION

IT is an honor to be asked to write a foreword to these discourses. But "good wine needs no bush," and these addresses are refreshing wine, and will at once commend themselves to all lovers of straightforward speech, and to him who seeks trustworthy guidance as to what is the kernel of the Christian faith.

There are no untested novelties here: what is presented is the picture of the Christ who saves, and of His mind, mediated through the mind of one of His saved ones, to whom have been given in conspicuous degree the graces of love and utterance.

The author is once or twice rhetorical; for the language of the man who has known Jesus long and intimately will glow, and, do what you will, will sometime burst into a flame. But here for the most part is no ornate speech. Expect, if you read, the equable pleasure of a style lucid, efficient, inevitable. For this is not declamation: it is true preaching. The preacher knows

what he desires to say; he says it to help you who read; and he says it with an urgency and brief simplicity that have their moral root in character, and engender grateful confidence in the man as well as in the message. And in spiritual things is it not true that the man and the message make up together the unit of impression?

G. A. JOHNSTON ROSS

MONTREAL

THE LIGHT OF THE WORLD

WHEREFORE, HOLY BRETHREN, PARTAKERS OF THE HEAVENLY CALLING, CONSIDER THE APOSTLE AND HIGH PRIEST OF OUR PROFESSION, CHRIST JESUS. HEB. 1:1.

THE LIGHT OF THE WORLD

"I am the light of the world."
JOHN VIII: 12.

NEAR the main entrance to the British Museum stands a large hardwood case covered with plate glass. Within lies a slab of black stone with an inscription in three languages. On the margin of the case a brass plate reads, "The Rosetta Stone." I suppose the value of that stone for building-material would not be more than fifteen cents: but if you were to ask the price of it, the attendant would look at you with amused wonder and tell you that it was not in the market. That stone has a history.

For centuries travellers used to go up and down the Nile, looking up at the monuments of Egypt's fallen glory: pyramids and temples, statues and obelisks, so vast they look more like the work of gods than men. Many of them were covered with a strange series of rude pictures cut in the

stone. The conundrum was, Was that a language, or was it merely an ornamentation of the stonework? On this men were divided, but on one point all agreed: if it was a language, there was no man living that could read it; and if the story of Egypt in the days of her glory was written there, it was locked up, the key was lost, and there seemed small chance that it would ever be found.

One hundred and twelve years ago, when Napoleon was in Egypt, some of his soldiers in digging a well near the Rosetta mouth of the Nile discovered this slab of stone several feet down in the soft, black soil. When they had cleaned it up, the three inscriptions attracted attention. The third was in Greek, which any scholar could read. The second, in the script of the Egyptian middle ages. When translated, it turned out to be the same as number three. The one at the top was a puzzle. It was in this hieroglyphic or picture language to which I have just referred. It was twenty years before Egyptologists succeeded in reading that paragraph. Then, two men working separately translated it with the same result, and it was

found to be, as was expected, another version of numbers two and three. After reading one paragraph, it was easier to read others, and to-day the story of thousands of years of Egypt's hitherto buried history lies open to the world. The key that unlocked that story was that bit of black stone.

What the "Rosetta Stone" was to the riddle of ancient Egypt, Jesus Christ is to the riddle of the universe, God and man included. When He says, "I am the light of the world," He means nothing less than this: I am the answer to all questions, I am the solution of all mysteries, I am the explanation of all puzzles, I am the cure of all ills, I am all the light that this world will ever need. This is an astounding claim. He faced not only the men of his own day with all their problems, as serious to them as ours are to us; but He faced the unborn millions of the future to the last hour of time with all of the complex problems, personal and collective, that will ever clamor for solution, and calmly declared, "I am the light of the world." If this claim can be made good, then Christianity must necessarily be the world's final and universal faith.

I propose that we shall reverently, yet with the utmost freedom and open-mindedness, make such a test as we are able, as to whether the Lord Jesus really fulfils this awful claim. I propose that we come together to the Master's feet, that we pick out five questions, present them, and note the answers. I think when I have stated the five questions that you will agree with me in two things. First, that they are the world's universal questions belonging to all the centuries and to all people. They confront the soul of the Hottentot or Bushman in his darkness as really as they ever confronted a Plato, a Bacon, or a Newton. They are the questions that arise wherever man is man. Then I think that you will agree with me, also, that there are not five other questions in the whole realm of human life that can compare in importance with these. Let me state them. First, What is the real character of God? Second, What is the real meaning and goal of human life? Third, What is the relationship between man and God? Fourth, What is the relationship between man and the other man? Fifth, What is on the other side of the grave? O Master, if

Thou canst answer for us these deep questions of the soul, we can easily believe that Thou art the answer to all the lesser questions of life.

Lord Jesus, Thou sayest that Thou art the light of the world. We come, bringing first of all the world's largest question. What is the real character of eternal God? What is He like, who is behind and underneath all the phenomena of nature? Some one says, "Can you not go out into the fields of nature and get a satisfactory answer to that question?" Our answer is, "Did you ever try?" A gentleman in New York once went over to New Jersey, where Mr. Edison then had his workshop, to see the great inventor. He was met at the door by a polite foreman who offered to show him through the shop. For two hours, one machine after the other, creations of that wizard brain, were exhibited and explained to him; when he turned to go he said, "And now, if he is not too busy, I would like to see Mr. Edison for a few minutes." "O," said the foreman, "he is in Europe." When the gentleman went home, the folks said, "Did you see him?" "No," he replied, "I only saw

his shop." I do not mean to say that God is absent from His shop, but I do mean that while nature is God's vast and wonderful workshop, nature is not God.

I asked of Heaven and Earth and Sea
Saying, "O wondrous Trinity,
Deign to make answer unto me
And tell me truly what ye be."
And they made answer, "Verily
The mask before His face are we,
Because 'tis writ, 'No man can see
His face and live'"; so spake the three.
Then I: "O wondrous Trinity,
A mask is but a mockery.
Make answer yet again to me,
And tell if aught besides are ye."
And they made answer, "Verily
The robe around His form are we,
That sick and sore mortality
May touch its hem and healed be."
Then I, "O wondrous Trinity,
Vouchsafe once more to answer me,
And tell me truly which is He
Whose very mask and robe are ye?"
But they replied, "Of time are we,
And He is of eternity;
Belike His mouth shall answer thee."

This is all that nature can say. I do not for a moment question that nature is a rich and wonderful revelation of God, but

it is not that kind of revelation of God that can give satisfaction and peace to the soul of man. So we turn from the vast book of nature to the feet of the Lord Jesus and say in the language of Philip, "Lord, show us the Father and it sufficeth us." His answer is one of the weightiest words He ever spoke on earth. It is short, simple, and conclusive: the last answer to this question that the world will ever get or need. Jesus simply says, "He that hath seen me hath seen the Father." Then Jesus Christ is God brought down where we can get a good look at Him. God explained. God uncovered. God made manifest. God translated into the language of human life. God stepping out from behind the curtain of the unseen and revealing Himself to His children.

Our first question is answered, and no man has ever been able to dream of anything that ought to be in God, that is not revealed in perfection in our Lord Jesus Christ. Yea, more, the highest conception that any created being has ever entertained of the character of God is that "the light of the knowledge of the glory of God (is reflected) in the face of Jesus

Christ." This means to you and to me that throughout all eternity we shall have the privilege of doing business, through His grace, with one of whom Jesus Christ is the perfect image and manifestation. The world's largest question is answered in Christ.

Master, we come now with the world's second question. What is the real meaning and goal of human life? The ancients said, "The proper study of mankind is man." Surely, Thou who canst explain God canst, also, explain man to himself. We are a strange bundle of contradictions, "a little bit of Deity and a little bit of dust," so high, so low, so great, so small, so noble, so ignoble, with an outreach toward eternity, yet, so frail and perishing. Master, explain us to ourselves! His answer is a surprise, "I am the Son of man." Why, Master, we verily thought that Thou wert the revelation of God. Yes, He is the revelation of God and at the same time the revelation of man. For God and man in their essential nature are so alike that the same human life that answers for the perfect embodiment of God answers at the same time for the perfect revelation of humanity.

You will find a yardstick in every dry-goods store. They are all supposed to be the same length, but if you want one that you can be sure of beyond a doubt, in a certain department building in Washington you will find deposited a stick of metal which, at a certain specified temperature, is just as exactly one yard long as human skill can make it. That is the standard yardstick for the United States. Jesus Christ is God's standard man for this world and all worlds to come. Some one may reply, "I do not see any gospel in that, for the standard is so far above me and all of my fellows that instead of being an encouragement it becomes our everlasting despair. What shall a sinner like me do with a standard like that?" We have heard only half of the message. Here is the other half. Jesus Christ is not only God's *standard* of what a man *ought* to be, but He is God's *promise* of what every man and woman who follows Him *will* be. The gospel is nothing less than this: Our Lord from heaven confronts our race in the awful majesty of saving grace and not only undertakes to receive every soul that comes to Him, but undertakes the transformation

of every life into His own perfect likeness, so that that life shall be forever a reflection of the life of God in the universe, as the life of Jesus of Nazareth was a revelation of God upon earth. I do not know of anything that puts upon man a dignity so unearthly as the faith that Jesus Christ can take a beggar from the dunghill of sin, set him among the princes of the heavenly world, and make him God's masterpiece of grace. Jesus Christ is the explanation of human history, and no man, no matter how great his intellectual ability, has ever been able to find an adequate explanation of human history with Jesus left out. Take Jesus of Nazareth out of history and the history of this world becomes the cruelest joke ever perpetrated by a demon; put Him in His proper place at the centre of history, and before He gets through He will brighten the fields of earth with such a harvest of grace and whiten the fields of heaven with such a harvest of glory as will abundantly justify the ways of God. As the sinner never truly finds himself until he finds Christ, the race will also find its destiny in Him. When we look into the mirror of the New Testament and in that

mirror see the face of the Lord Jesus, we see reflected in Him at the same time the perfect image of God and the essential nature and glorious destiny of man.

Master, we come to Thee now with our third question. What is the relationship between a sinful man and a holy God? We know that God is holy. We know that we fall infinitely short of that standard. What then can be the relationship? A friend once told me this story of his boyhood. I will try to give it in his own words. "There were two brothers of us. Father was a very upright, straightforward, reliable, kindly man, but very undemonstrative. He could not gush over anybody. If he told mother that he loved her once in ten years he thought that was often enough. He would make any sacrifice for her in reason, or out of it, but could not express any special affection. One day when we were lads of ten and twelve a vile fellow came into our house and actually dared to insult mother in the presence of father. Well, the thing that happened, happened so fast that I hardly know what did happen. When it was over and I could catch my breath, I turned to my brother and

said in a whisper, 'Did you know that father thought that much of mother?' He replied, 'Why, yes, of course father thinks that much of mother all the time, only he don't have to show it like that every day.'" And when I stand before the cross of Christ I say, "Eternal God thinks just that much of me and of my fellows all of the time, only He does not need to show it like that every day." Once in the history of eternity is enough. The cross of Jesus Christ is the advertisement at one point in time of something that is eternal and changeless in the nature of God and in His relation to sinful men. There are some things that Christ tells us in words; but there was one thing that He could only tell by a deed, and God's relationship to a sinful world was declared once for all by a mighty redeeming deed, which, though it occurred at one point in time, thrills through *all* time and eternity and changes forever the status of the human race before God.

"So while His cross my sin displays in all its blackest hue,
Such is the mystery of grace, it seals my pardon too."

The real judgment took place on Calvary. Indeed, the judgment that is coming at the end of history will borrow its most momentous meaning from this judgment that took place at the centre of history, when the world's sin was judged in the person of God's dear Son. The atonement, which is the despair of the philosopher, is the rock of ages and sure standing-ground for the believer. God, in Christ, has taken matters into His own hands and made my reconciliation with Him as perfect as God can make it.

Master, we come with our fourth question. What is the relationship between man and the other man? Surely, He who can reveal the relationship between God and His erring child can give us the key to the relationship between that child and the other child. I know it is complex. The parliaments, police courts, navies, and armies of the world have hammered at it for ages, sometimes seemingly moving in a circle without making any progress. We listen eagerly for the Master's solution. It is brief and simple, "Love one another as I have loved you." That is, let every one take the same kind of interest in the

other which I take in you all. There is not a conceivable problem — domestic, social, economic, industrial, educational, civic, national, or international — that cannot be solved by this rule. But I hasten to add that not only does He tell us to love one another as He has loved us, but that it is the consciousness of His love to us that enables us to have that kind of love one toward another. When socialistic reformers present their plans for mutual helpfulness and harmonious living, when I hear them say, "A brotherhood whose universal law shall be, 'From every one according to his ability and to every one according to his need,'" my utmost sympathy is enlisted. I find myself, however, eagerly asking, "Where is the dynamic to make your plan work? What is the motive power that will make people willing to do it?" Christ alone can give that. Hear Peter preaching on the day of Pentecost. What is his theme? Is it the distribution of wealth and profits? Not just exactly; in fact, I cannot remember that he said anything about that at all. Was he preaching about some plan to reform the industrial world? I cannot find that he says

anything about that, either. No, Peter preached that day about a *man* that had been crucified, had risen from the dead, and was now glorified at God's right hand as the Saviour of the race. As men listened that day, they caught a vision of Christ, felt the fire-flashing energy of His love, were gripped in the magnetic field of His great heart, and when they went out from that sermon, "they sold their goods and possessions, and parted them to all as every man had need."

From that upper room where he proclaimed a glorified Christ there started the most marvellous stream of philanthropy that the world has ever known. This stream has broadened with each added century and will continue to broaden till it fills the world with self-sacrificing love. This is the Master's way. The message is: If you comprehend my love to you, you can go out under that spell and love the most degraded. Whatever be the social programme of the future, there is only one dynamic beneath the throne of God mighty enough to make it work. I do not believe that our Master had a particle of faith in anything else to bring the whole

world into one brotherhood. Dr. Forsyth has said, "No man can say 'my brother' until he has first said 'my Father' and no man can say 'my Father' until he has first said 'my guilt.'" First the revelation of your guilt, then the revelation of God's infinite provision of love for its removal. Then you can say "my brother" as you have never said it before. As Cardinal Manning and Henry George sat talking together one day, the Cardinal said, "I love men because Christ loved them." Henry George replied, "I love Christ because He loved men." Both were right, but the Cardinal expressed the primary truth that underlies the other. Just as in the revelation of Christ we understand humanity, so in Him we learn to love humanity. As the Niagara gorge is the channel through which four great inland seas pour their surplus tide to the ocean, so we become the channels through which the tides of His love pour out to meet the needs of men. This is the socialism of the kingdom of heaven.

Master, we have asked Thee four questions concerning the life that now is. We have one that looks beyond. Is there any-

thing on the other side of the grave? I have attended a good many funerals. Many a time my spirit has listened involuntarily for some sign from the beyond, but that is a tremendously silent land. We turn to Jesus and say, "Is there anything over there?" Our Master probably talked fifty times as much about the life that now is as He did about the life to come. Since no flaw has ever been found in His teaching concerning this life, we can follow Him with the utmost confidence when He lifts our eyes to the distant hilltops of another world. Perhaps an incident will well illustrate the Master's message concerning the beyond. Right across the street from the church where I preach stands a little hotel. One day, perhaps twenty-five years ago, it was the scene of a very sad funeral. A father was stopping there with his little girl. She was his all, the mother having passed on. The little girl sickened and died. There were but three at the funeral — the father, the minister, and the hotel proprietor. There were but two who went to Mount Auburn — the father and the minister. The ride out was taken in silence. At the cemetery the father took from his

pocket a little key, unlocked the casket, took that last look of indescribable grief, closed the casket, locked it, and handed the key to the keeper of the cemetery. The casket was lowered into the grave, the grave filled, and the two men started for the city. Presently the minister said, "Sir, I noticed that you locked that casket. You cannot unlock it and call her back." "No," said he, "no power can do that." Then said the minister, "Did you ever hear these words? 'I am He that liveth and was dead, and behold, I am alive forevermore and have the keys of death and of the grave.'" The man said, "No. Who said that?" The minister repeated the words and explained to him how Jesus, after He was risen from the dead and had gone to heaven, spoke these words to John, "I am He that liveth and was dead." That is to say: "When they took me from the cross, there never was a corpse buried more really dead than I. They brake not my legs, for they saw that I was dead already, though to make doubly sure a soldier did thrust a spear through my heart. I lay in the grave from Friday night until Sunday morning, and now behold, I am alive

forevermore." But said the man, "What was that about the keys?" "It means this," said the minister: "You think that the key to your little child's casket is in the hand of the keeper of the cemetery. Let me tell you that the key to your little girl's grave hangs at the girdle of the risen Son of God, and He will come some morning and use it." Then the light broke through the man's tears, and he saw the glory of the resurrection. Is there anything on the other side of the grave? Why, the biggest reality in the universe, God's Christ, in all the glory of His resurrection life, stands on the other side of the grave and says, "I was dead, and behold, I am alive forevermore, and when you sleep in the grave I will take charge of the key." I do not think that the grave can frighten me if the Lord Jesus will keep the key.

Let us review for a moment. What is the real character of God? "He that hath seen me hath seen the Father." What is the real meaning and goal of human life? "I am the Son of man." What is the relationship between God and man? "The cross," is the answer. What is the relationship between man and the other

man? "Love one another as I have loved you." Is there anything beyond the grave? "I am, I was dead, I am alive forevermore, and, when you are laid in the grave, I will hold the key." Is Jesus the light of the world? Have you ever heard or read of any one who offers in himself such answers as these to the great, present pressing questions of the soul? "Lord, to whom shall we go? Thou hast the words of eternal life."

Before we say farewell to our text, let us take one careful look at the promise with which it closes. "He that followeth me shall . . . . have the light of life." What is it to follow Christ? It is a simple, though by no means an easy, thing. It is to look at Him with such eyes as you have, to believe on Him with your own heart, to love Him with your own affections, and to obey Him with your own will. All such shall have His light. "Keep your conduct abreast of your conscience, and your conscience will evermore be illumined with the radiance of Christ."

CHRIST'S MOULD OF PRAYER

THE LORD'S PRAYER

OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME. THY KINGDOM COME. THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN. GIVE US THIS DAY OUR DAILY BREAD. AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS. AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL: FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER. AMEN.

CHRIST'S MOULD OF PRAYER

WHEN we turn to a very familiar passage in the Bible, we are in danger of imagining that, because we know it by heart, we know all about it. May I ask you to think for a little while about the most familiar passage in the whole book, and as far as possible to think of it just as if you had never seen it before. I refer to the words commonly known as "The Lord's Prayer."

The Master was praying, the disciples listening. Can you imagine that experience? I can well believe that it seemed to them as if they had never heard anybody really *pray* before. Such tenderness, such boldness, such sympathy, such self-forgetfulness, such humility, such largeness of petition, such nearness to God, such agony of passion, such supreme energy! They were indeed overhearing the very secrets of heaven. Is it not a significant fact that while our Master often prayed *for*

His disciples, and while He *taught* them *how* to pray, there is no record that He ever prayed *with* His disciples? There is no record of His ever saying, "Let us pray." There seems to have been an aloneness, a separateness, not only from sinners but from saints as well, that stands out most clearly in His prayers.

On this occasion, when He ceased, one of them, doubtless voicing the desire of all, said, "Lord, teach us to pray, as John also taught his disciples." Did they ever make a request that pleased Him more? He at once began to answer it, and the first great lesson was a pattern of prayer. We do not for a moment suppose that the Master intended we should use always these words, and these only: nevertheless, these words, brief as they are, give us a complete outline map of the whole continent of prayer. I doubt if any Christian has breathed a true prayer in nineteen centuries that does not logically fall under one of these petitions. It is the most comprehensive piece of literature in the language of earth and "the most precious religious document in the possession of the human race." When Jesus Christ framed these

words, He probably made the largest single contribution to the religious knowledge of mankind ever made at one time. It is so simple that it fits the lips and heart of childhood; it is so profound that the greatest intellectual giant of the centuries has not fathomed its depths. Did the Master ever do anything that marked Him off as the divine Son of God and master thinker of the ages more clearly than does the creation of this single paragraph? In it He reads for us the heart of man like an open book, and at the same time reads the heart of God, and then brings the two together. As the ocean fits the shore, this prayer brings together divine fulness and human need in such a way that a glance shows us that there never can be a need either in the individual or in the collective life of the race without a corresponding fulness in God to meet that need and make us "complete in Him." Notice how all sides of the relation between God and the soul are here expressed.

"Our Father which art in heaven"; here is a child and his Father. "Hallowed be thy name"; here a worshipper and his God. "Thy kingdom come"; here a

citizen and his King. "Thy will be done in earth as it is in heaven"; here a servant and his Master. "Give us this day our daily bread"; here a beggar and his Benefactor. "Forgive us our debts as we forgive our debtors"; here a sinner and his Saviour. "Lead us not into temptation"; here a pilgrim and his Guide. "But deliver us from the evil one"; here a captive and his Deliverer. What then is God to me? A Father, a God, a King, a Master, a Benefactor, a Saviour, a Guide, and a Deliverer. And what am I to Him? A child, a worshipper, a citizen, a servant, a beggar, a sinner, a pilgrim, and a captive seeking deliverance. A man's unaided mind could no more have struck off this prayer than a man's hand could have scooped out the ocean, ridged up the mountains, or hung the sun upon the brow of yonder sky. Imagine this task presented to you. Take God's plan for the ages, world-wide and eternity-long; put into it all that He ever intends to do in the life of mankind; add to this all the deep and varied needs of the human heart; then add the divine fulness to meet these needs; sum it all up, and express it in six phrases

that can be read in sixty seconds. You answer, "Impossible. Human speech is inadequate; it will break down." Well, that is exactly what Jesus Christ *has* done in this prayer. Oh, the matchless intellectual supremacy of Christ! It is no accident that His words have lived. They are the eternal thoughts of God distilled in human speech, and they will live when suns have burned out and stars have fallen like autumn leaves.

Let us examine it clause by clause. "When ye pray, say 'Our Father.'" If your heart truly enters into the meaning of these two words, you may go on with the remainder of the prayer; if not, it will hardly be worth while, for the rest of the prayer depends for its value and power on these two words. They form the golden hinges on which the door to this treasure house swings open. "Our Father!" This is absolutely the greatest thing Christ ever told men about God. Not only so, but He repeated it oftener than any other message. What was His very first public word preserved for us, spoken in the temple when He was but a boy of twelve? "Wist ye not that I must be about my *Father's*

business?" What was that very last word on the cross? "*Father*, into thy hands I commend my spirit." What was the first word when He rose from the dead? "Go and tell my disciples that I ascend to my *Father* and your *Father*." What was the last word before He disappeared through the clouds into heaven? "Behold I send the promise of the *Father* upon you." Christ's supreme message to men was, "God is your Father." Indeed, it is not too much to say that His whole career, His lowly birth, His holy life, His matchless sermons, His deeds of mercy, His miracles of power, His sacrificial death, His triumphant resurrection, His glorious ascension, and the gift of His Spirit through His mighty intercession — the whole story, from the time His baby feet first pressed our earth till He took His place again at God's right hand, is simply God's great commentary on the word Father as applied to Himself. It is the Fatherhood of God interpreted in the redeeming love of His Son. When you go into the secret place and shut the door and say "Father," you are face to face with the last ultimate reality in the nature of God; and when you say "Our

Father," you express the whole socialism of the kingdom of heaven.

The six petitions that follow, fall naturally into two threes. As we read the first three, we note that the clause "in earth as it is in heaven," added to the third, belongs not exclusively to the third, but rather equally to each of the three. To read out its full meaning you would read thus: "Hallowed be thy name in earth as it is in heaven; thy kingdom come in earth as it is in heaven; thy will be done in earth as it is in heaven." Perhaps we can best get at the heart of these petitions by asking, How much did the Master here mean the disciples to ask? How much must happen in this world before this prayer will be answered to His satisfaction? Is there ever a day coming when every human heart will love God, when every one will love others with a love like that wherewith Christ loves us all, when every business transaction will be conducted according to the Sermon on the Mount, when every relation between husband and wife, between parent and child, between teacher and student, between employer and employee, will be according to the heart

of Christ, when all the literature and art of the world shall reflect His spirit, when every realm of human thought and activity, everything that touches the life of man on this earth shall be so permeated, controlled, energized, transfigured, and glorified by the indwelling spirit of Christ that the life of man will be but the "glad echo of the will of God"? When that day comes, then and not till then will this prayer have been fully answered.

When they said, "Teach us to pray," the Master lifted His eyes and swept the far horizon of God. He gathered up the ultimate dream of the eternal, and, rounding the sum of everything God ever intends to do in the life of man, He packed it all into these three terse pregnant phrases and said, "When you pray, pray after this manner." Nor was this the dream of some hour of singular ecstasy. The significant fact is that never in His darkest hour did He fall below this level. A sceptre universal, undisputed, and undivided was His constant anticipation. His ultimate kingdom will be no whit smaller than that which He staked out at the beginning. What a stupendous lesson for a class of beginners!

He was giving His own horizon to His disciples. He was speaking to the twentieth century — to the fortieth if need be, as well as to the first.

What a contrast between this and much praying we have heard! When we follow the devices of our own hearts, how runs it? "O Lord, bless *me*," then "my family, my church, my city, my country," and away on the far fringe as we close up, there is a prayer for the extension of His kingdom throughout the wide parish of the world. The Master begins where we leave off. The world first, my personal needs second, is the order of this prayer. Only after my prayer has crossed every continent and every far-flung island of the sea, after it has taken in the last man in the last backward race, after it has covered the entire wish and purpose of God for the world, only then am I taught to ask for a piece of bread for myself. Is the great commission itself more distinctly missionary than this? Evidently then the highest use of prayer is not to get things for myself, but to forward God's kingdom on earth. This prayer contemplates a man so wrapped up in and enamored of the great programme

of Christ that it fills all the foreground of his life, and only after he has poured out his soul for that which is the master passion of his being does he turn to ask for the supply of his own needs and these only in order that he may be equipped and sustained to do Christ's work. Is this too high a standard? is it too much to ask? When the young man gives himself in the sweet abandon of an honest love to the one of his choice, "with all my worldly goods and with my heart's best affections," what does he ask in return? Simply that she shall do the same. When Jesus Christ gave and gives His all, Himself, for us and to us in the holy extravagance of the cross, is it too much if He asks us to do the same? Hear the tent-maker of Tarsus as he writes from a Roman prison: "I would have you know that the things which have happened unto me." What things? Why, this imprisonment and all that goes with it of hardship and privation. "The things which have happened unto me have turned out for the furtherance of the gospel." You can hear that shout of consecrated triumph across nineteen wide centuries. Here is a man to whom home,

friends, comfort, freedom, even life itself, dear as they are, are secondary considerations beside the one peerless purpose that Christ's business should be pushed and His name known to the farthest bounds of the inhabited globe. It is such character for which Jesus Christ was making the mould in this prayer.

No man or woman amounts to anything in the kingdom, no soul ever touches even the edge of the zone of power, until this lesson is learned that Christ's business is the supreme concern of life and that all personal considerations, however dear or important, are tributary thereto. When Robert Moffat, the veteran African missionary and explorer, was asked once to write in a young lady's album, he penned these lines:

> "My album is a savage breast,
> Where tempests brood and shadows rest,
> Without one ray of light;
> To write the name of Jesus there,
> And see that savage bow in prayer,
> And point to worlds more bright and fair,
> This is my soul's delight."

When we turn to the second half of the prayer, we are struck by the contrast be-

tween the sweep of the first three petitions and the exceeding modesty of the second three. There is a beautiful translation in an old Moravian version of the Scriptures of the saying of Gabriel to Mary concerning her Son. It reads in our English version, "And of His kingdom there shall be no end." The Moravians rendered it, "And His kingdom shall have no frontier." There was a time when the western frontier of these United States was at the Allegheny Mountains. It moved west to the Mississippi, to the Rockies, to the Pacific, to the Hawaiian Islands, finally to the Philippines, which places our western frontier away round in the East. But what is this about Christ's kingdom? "His kingdom shall have *no* frontier." This is the vista presented in the first three petitions.

Note now the measure of the three that follow. Master, after I have prayed for the carrying out of Thy purpose through the length and breadth of the great parish of God, what may I ask for myself? Just three things, daily bread, daily forgiveness, and daily leading. Feed me, forgive me, and keep me straight. Even these I

have no right to ask unless I am living for the three things in the first half of the prayer. I cannot justly expect God to pay my board another day unless I am living for the hallowing of His name, the coming of His kingdom, and the doing of His will. He may do it, for "He is kind to the unthankful and the evil," but I have no claim upon Him for it.

On a stormy night in winter two men came hurrying into a little station on the Highland Railway in Scotland to catch the train for Edinburgh. Both were just in time to see the rear lights of the last car as it disappeared in the gloom. One of them, a near-by farmer, said to the station agent, "Last train to-night, sir?" "Last train to-night," was the curt reply. With a half-audible grunt of disgust he turned up his coat-collar and plunged out into the storm to trudge off home. He was only going down to the capital to do a little shopping; no one was inconvenienced but himself and perhaps his wife. Watch the other man. He came in a carriage, he is a peer of the realm and a member of His Majesty's Privy Council. "Did I understand you, sir, that that was the last train

to-night?" "Last train to-night, my lord." "Have me a special from Aberdeen at once, please. I want to catch the morning express at Edinburgh in order to be in London to-morrow evening for an important meeting of the Council." See that man jump to the ticker, and in fifteen minutes there is a special on its way from Aberdeen to pick up one man so he can catch his train for London, and the British Government pays the bill. Why? Because his errand to London is not his own business, but the business of the Empire, hence the resources of the Empire are at his command. God gives no promises to a selfish, self-centred life; but if your supreme aim is the hallowing of His name, the coming of His kingdom, and the doing of His will, He could charter a million suns out of yonder sky, if need be, and hitch every one of them to your chariot. Talk about "getting into the swim." This is the swim — this is the way to launch your tiny craft on the current of God's Niagara and to have behind you the resistless might of the Eternal.

The first half of the prayer is God's programme, the second, God's supply for my

personal needs while I carry out the programme.

But do we not meet a dreadful anti-climax in the fourth petition? To come down from the vision of a world-wide spiritual kingdom that shall stand forever to a piece of bread for your dinner. The more you think of it, the stranger it seems. How big are you anyway? There are probably sixteen hundred millions of people on our earth, and you are only one; and our earth itself is but a pin-point in the empire of God. Lord Kelvin told us a little while ago that the time would come when the astronomer would take cognizance of the existence of a thousand million suns and worlds, and this world of ours is one of the smallest in the whole great family. If God were to send an angel out from heaven to look for this world with no celestial chart or clew, it would be about like sending a little boy out on a Kansas prairie to find a particular grain of sand or blade of grass. And you are only one out of sixteen hundred millions crawling around on this little speck of star-dust. How big do you think you look from the eternal throne? Are you really to believe that an

infinite God, who is the source, support, and end of this vast and seemingly limitless system, will come down and trouble Himself about your daily bread?

But stay, one item we are forgetting. Man is a spirit. This changes everything. It matters not that the mountains are bigger and the ocean stronger. Indeed, man's place in creation does not depend on his size or strength at all. Man can think God's thoughts, can co-operate with Him, can be the "friend of God"; and that is more than can be said of all the systems of all the stars. The moment we begin to look at the human soul from God's point of view, we see that there is no anti-climax here whatever. When Jesus said that one human soul outweighed the world in value, He was not using a figure of speech at all, but stating a fact. There are more creative wonders in the soul of the meanest human being than in all the wide realms of nature; and, measured by his possibilities for the future, each human soul is greater than the world on which it lives. What awful honor Christ puts upon us when, after teaching us to soar on the wings of God's plan and pray for the fulfilments

of His vast enterprise, He encourages us in the same prayer to say, "Give us this day our daily bread"!

"Forgive us our debts." This clause occasions no surprise. The normal man would have wondered if it had been omitted. It is the conclusion of the sentence that gives us pause, "As we forgive our debtors." These two things — God's forgiveness of you and your forgiveness of your brother — hath God joined together and none can put them asunder. It takes the same temper to receive forgiveness as to show forgiveness. He who cannot do one cannot do the other. Indeed, it is the divine forgiveness that shows us how to forgive, yet it is our own exercise of this grace to a fellow that enables us to understand God's mercy to us.

One clause yet. You are in a world of temptation and you have never passed this way before. How can you avoid anxiety? How many souls tremble at the shadow of to-morrow? Your Father will be the same to-morrow as to-day. Take His hand and boldly say, "Lead us: lead us not into temptation, but deliver us from the evil one." God help us each time we repeat

these wonderful words to allow ourselves to be poured into the mould the Master has set and come out bearing more distinctly His image.

A FULL-LENGTH PORTRAIT OF THE SON OF GOD

GOD, WHO AT SUNDRY TIMES AND IN DIVERS MANNERS SPAKE IN TIME PAST UNTO THE FATHERS BY THE PROPHETS, HATH IN THESE LAST DAYS SPOKEN UNTO US BY HIS SON, WHOM HE HATH APPOINTED HEIR OF ALL THINGS, BY WHOM ALSO HE MADE THE WORLDS; WHO BEING THE BRIGHTNESS OF HIS GLORY, AND THE EXPRESS IMAGE OF HIS PERSON, AND UPHOLDING ALL THINGS BY THE WORD OF HIS POWER, WHEN HE HAD BY HIMSELF PURGED OUR SINS, SAT DOWN ON THE RIGHT HAND OF THE MAJESTY ON HIGH. HEB. I: 1–3.

A FULL-LENGTH PORTRAIT OF THE SON OF GOD

"Consider the Apostle and High Priest of our profession, Christ Jesus." HEB. III: 1.

THERE is one character in human history who stands in a class entirely by Himself. Born in an obscure village, the child of a peasant woman of a subject race, brought up in another obscure village, working in a carpenter shop till He was thirty, He never wrote a book, never entered a college, never raised an army, never held an office, never had a family, never owned a home, never set foot in one of the world's great capitals, never travelled one hundred miles from the place of His birth; indeed, He never did any of the things that make men famous. For three years He was an itinerant preacher gathering a little band of disciples. After a brief, stormy ministry the tide of popular opinion and feeling turned fiercely against Him, His

disciples all forsook Him, one denied Him, another betrayed Him, He was turned over to His enemies, went through the mockery of a trial, was nailed on a cross between two thieves, and, when He was dead, was laid in a borrowed grave by the pity of a friend, — these are the sad facts of the human life of Jesus of Nazareth.

After nineteen centuries we look back to see what kind of a trail He has left across the years, and lo! I am speaking well within the mark when I say that all the armies that ever marched, all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the real life of man as much as the solitary name of Jesus; and the impact of His single personality upon the individual and collective life of mankind to-day is the greatest moral force the world has ever known.

We make an awful mistake when we imagine that His words constitute the whole gospel. He is a major part of the gospel Himself. God's gift to the world is not a book, nor a system, but a person. "God so loved the world that He gave His only begotten Son."

Notice, if you please, the two titles or

offices given Him in the text: "The Apostle and High Priest of our profession." An apostle is one who comes from God to men; a high priest is one who goes from men to God. The business of an apostle is that of a messenger who comes to speak the mind of God to men. The business of a high priest is to go into God's presence on behalf of men and there present with sympathy and intelligence the needs of men before God. In order to be a complete apostle one must know God; in order to be a complete high priest one must know men. Jesus Christ is the only being in the universe who can fill perfectly both offices, for He is the only one who is both God and man at the same time. He stands among men as a man looking up to God with us; yet as the Lord from heaven He comforts the souls of men in the awful majesty of redeeming grace as only a divine being can. Those who see and preach only a human Christ do not know the Christ of the New Testament at all. The only Christ the early church ever followed, believed in, or proclaimed, is one to whom the human soul can give that kind of absolute trust and allegiance which the soul can give only to

utmost God. When He speaks to men on behalf of God, His words ring with an authority that is not comparative but absolute. "Heaven and earth shall pass away, but my words shall not"; yet, when He looks up with us and for us to the Father He gathers into Himself in sympathy all that all men have ever felt.

> "The ebbs and flows of His single soul are tides to the rest of mankind."

We shall find it impossible to separate entirely between Christ as God's apostle and Christ as our High Priest. The two spheres shade into each other imperceptibly. We are, however, singularly fortunate in having in the first three verses of the Epistle to the Hebrews what is probably the most complete full-length portrait of our Lord Jesus to be found in a single paragraph in the Bible. In this single paragraph we are told nine distinct things about Him: three things about His relation to God, three about His relation to the universe, and three about His relation to us, the children of men. It stands to reason that, if we can ascertain these threefold relations of Christ to God, nature, and man, we

shall have a basis for an intelligent faith in Him.

I. First, let us look at the statement of His relation to God. It would be utterly useless for us to attempt a discussion of metaphysical relations in the Godhead. That is beyond us all. The doctrine of the Trinity is the best attempt to date to state in human speech a profound and unfathomable mystery in the nature of God. We do not understand it and never shall in this life. Rather let us take the three statements here made as a plain man takes common speech, and let our minds come into fresh first-hand contact with them, allowing them to make their own impression.

First, He is "His Son." Whatever else this means, it at least means that the same life that is in the Father is in the Son. If you point to two men and say, "This man is that man's son," every one knows what you mean. The same blood is in the veins of both. This man has the same life as that one, since he derived it from him by natural generation. Even so, when Jesus is declared to be the Son of God, it at least

means that the same life that pulses forever in the heart of God is the life that Jesus lived and manifested on earth; to this truth John points when he says, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, . . . the life, the eternal life which was with the Father and was manifested unto us." Jesus Christ is the eternal life of God translated into the terms of humanity for our faith unto salvation.

Second, "He is the brightness of His glory." This is a very plain figure borrowed from the sunlight. It means that what the sunlight is to the sun, Jesus is to the Father. No man has ever seen the sun except through the sunlight, so no man has ever seen the Father except in Christ. He is the raying forth, the sunburst, of God. The human life of Jesus of Nazareth is the advertisement in time of the eternal Christ who has ever been and ever will be the revealer of God.

Third, He is "the express image of His person." This figure is the simplest of all. It is borrowed from the stamping of coins, and means that just as a coin on its

face answers to the die with which it was struck, Christ is the visible image of the invisible God. He is, so to speak, the Godhead coined into human form, and the earthly life of Jesus is the human life of God. I wonder, if our writer had travelled over the whole field of human thought, if he could have found three expressions that would more perfectly have expressed identity than these. Remember, he is speaking of Christ as God's apostle, and the all-important thing here is to see that He is in all things like unto the Father. When a little later we view Him as our High Priest, it will then be in place to show that He is in all things like unto His brethren.

II. Look now at the second three. What is His relation to the universe? Universe! There is not a word in our language that has expanded so rapidly during the last one hundred years as this. The universe is actually no bigger now than it was in the days of your grandfather, but it is a thousand times bigger to man. Before the days of the telescope, men counted some six thousand stars and had very misty notions of what they were. To-day

when you sweep the sky with one of those great tubes, you see worlds literally by the hundred thousand. This world is but a speck of star-dust on the rim of the universe.

But there is one thing greater than the universe, that is the One who made it. This verse declares concerning Jesus Christ, *First*, "By Him God made the worlds." This is not a familiar thought even to Christians. We readily think of God as redeeming the world through Christ, but we are not half so familiar with the thought that Christ was the active agent of the Godhead in creation, as truly as in redemption. Dr. A. J. Gordon used to put it, "The first time we saw Him, He was rocked in his mother's arms like any other child; but ages before, when the universe was in its cradle, it was His hand that rocked that cradle and rocked the universe into life. He remembers the birthday of every star in the sky and every angel in heaven as if it were yesterday, for He gave them birth." "By Him God made the worlds."

Second, "He upholds all things by the word of His power." We talk of the laws of nature and give them wonderful names

to hide our ignorance. The laws of nature are the every-day habits of the Son of God. There is not a law in nature that can operate itself. We are told that the universe is governed by law. Nonsense! The universe is governed *through* law but *by* a personal living God who is revealed in His governing and upholding power in Jesus Christ our Lord. He is, if we may be allowed the expression, the business manager of the universe on behalf of His Father.

Third, "He is the heir of all things." This is to say, it is all for Him at last. In these three pregnant phrases we have the history and philosophy of the universe. Whence came it all? It came by Jesus Christ the Son of God. Who upholds and manages it? Christ. For whom is it all at the last? Christ. No wonder that he who sees Christ in the Bible can go out then and see Him everywhere he looks. God revealed in Christ in the gospel becomes the key to God revealed in every wide realm of nature. He who has once seen Christ in the Scriptures as the world's creator can then go out and see Him in every shining star and unfolding flower, and hear His voice in every babbling brook and in

the music of every mellow-throated warbler who fills the forest with his song.

"A fire-mist and a planet,
A crystal and a cell,
A jellyfish and a saurian,
And the caves where the cavemen dwell;
Then a sense of law and beauty,
And a face turned from the clod —
Some call it Evolution,
And others call it God.

"A haze on the far horizon,
The infinite, tender sky,
And the rich, ripe tint of the cornfields,
And the wild geese sailing high —
And all over upland and lowland
The charm of the goldenrod —
Some of us call it Autumn,
And others call it God.

"Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in —
Come from the mystic ocean,
Whose rim no foot has trod —
Some of us call it Longing,
And others call it God.

"A picket frozen on duty,
A mother starved for her brood —

Socrates drinking the hemlock,
And Jesus on the rood;
And the millions who, humble and nameless,
The straight, hard pathway plod —
Some call it Consecration,
And others call it God."

III. Let us turn now to the threefold statement of His relation to us, the children of men. But first let us ask what things we most need. Granted that we are moral beings created in God's own image, and that we have sinned against Him, what do we supremely need?

First, we need some one to come from God and reveal Him to us that we may know Him; *Second*, we need some one who will remove the awful embarrassment of sin by a great reconciliation; *Third*, we need some one who can stand in the presence of the King Himself as our advocate and intercessor and keep us in the joy of the reconciled life.

Behold now how God in Christ meets this threefold need of sinful men. *First*, "God has spoken to us by His Son." Here is a teacher who is absolutely sure of both Himself and His message under all circumstances. When did He ever say, "I think

so"? His claim for His own words which we have already quoted means no whit less than this: "Yon sun may burn to a blackened cinder; yon ocean may be emptied from its bed; yon stars may fall like autumn leaves; yon mountain may be melted in the blaze of a judgment's conflagration; all nature may be destroyed and made new again; but above the wreck of worlds and systems the least syllable I have ever spoken shall stand forever." When we tie up to the promises of Christ, we tie up to the unchangeableness of God.

Second, "By Himself, He purged our sins." The career of Jesus is central in the plan of God. The cross is central in the career of Christ. I remember speaking once with a man of a great teacher under whom he had studied for three years in seminary. He asked me, "Did you ever hear him before his classes?" I replied, "No, I never had that privilege." Then said he, "You don't know him at all." What he meant, evidently, was that that was the one place in that good man's life where you could see him at his utmost. I went away asking myself, Is there any place in the career of our Lord Jesus that

corresponds to that? Is there any place of which you can say, you will never know how much there is of Him till you see Him there? The answer came at once. There is such a place It is where, in holy love, on behalf of His Father, He took upon Himself the guilt of the world and by one mighty redeeming act changed the course of our race. "He purged our sins." He did something that will never need to be done again.

I do not understand the atonement. I've never heard a theory of it yet that was one quarter big enough to cover the fact. But I understand this, that on the cross Jesus Christ, the God-man, the rallying-centre of the race, the head of the new creation, answered to God for us all. That is enough. All that that answer meant it will take eternity to learn. Your mind would have to be of the measure of God Himself to be able to take in the full meaning of that act of amazing grace when God cancelled the debt of the race and ushered in the morning of the new day. The cross is not all of the gospel, but it is the converting message of the gospel and always has been. If you want a motive strong enough,

when brought to bear upon a man, to wake him from the lethargy of sin and lead him to reverse life's engine by a great repentance, if you want to make him over into a new creature, then proclaim the message of the cross, "He purged our sins."

Third, "He sat down" — that is, He sat down as our representative and High Priest — at the right hand of the majesty on high. In the ancient tabernacle the priests never sat down. In all the minute description of its furniture there is no mention of a seat except God's mercy-seat, the reason being that their work was never completed. But when our great High Priest had finished His redeeming work, He sat down, not in the earthly tabernacle, but at God's right hand.

Look now at this full-length portrait as a whole. What is Christ's relation to God? "His Son," "the brightness of His glory," "the express image of His person." What is His relation to the universe? "He made the worlds," "He upholds all things," "He is the heir of all things." What is His relation to us? "He hath spoken to us," "He purged our sins," "He has sat down" for us at God's right hand.

I dwell thus upon this, for I profoundly believe that only the vision of a great Christ can make strong Christians. "I would rather be a little man with a big gospel than a big man with a little gospel." Nothing is needed more to-day than a revived conception of the greatness of Jesus Christ. The air is full of talk about the Prophet of Galilee and the Peasant of Galilee. I do not forget that He is a prophet and that His lot was that of a peasant. But I am not a follower of the peasant of Galilee. Rather I am a servant of the Son of God. My Master is the manager of a thousand million worlds. This world is no more beside Him than a drop of dew on the fringe of His garment. The very sheen of His royal robe is sufficient to girdle our globe with light and turn its darkness into the cloudless morning of an endless day. If you want to have backbone in your character, if you want a peace that cannot be shaken by anything in earth or hell, if you want a courage that will quail not before any task life will ever bring, the royal road to these things is to have behind you and within you the Christ of the New Testament, the eternal, changeless,

omnipotent Son of God. You can no more describe Him in words than you could reach the sun with a six-foot step-ladder. I am only hoping that the Holy Spirit will take these words and give them a meaning in each separate heart that will make him or her say as we go hence, "Did not our hearts burn within us while He talked with us by the way, and while He opened to us (in) the Scriptures the things concerning Himself?"

There are different ways of trying to measure the greatness of Jesus Christ. Some of us can remember the time when His miracles were to us the supreme marks of His greatness. I may say reverently, we have learned better. We are still ready to stand with Nicodemus and say, "We know that Thou art a teacher come from God, for no man can do the miracles that Thou doest except God be with him." Yet we have a loftier and truer gage of the greatness of Christ than even His miracles, namely, the task He set for Himself. Little men undertake little things, great men great things. This man deliberately undertakes the task of a world's salvation. This salvation must be viewed

in two aspects, first as related to the individual, then as related to society. What does Christ mean by the salvation of an individual? How much does he mean? What is the ultimate goal? How large is the contract? He means that He undertakes to save the individual not only from what he is, but from all that he would inevitably have become; and to save him to His own moral and spiritual likeness so completely that through all God's forever he will be an expression of the life of God in this universe as Jesus was upon earth. This is a contract worthy of God; an inspiration of which no mortal would ever have dreamed; an aspiration of God on behalf of man, revealed to man, worked into the very fibre of his being, till he becomes a partaker of the very desire of God. That we should become like Christ, I cannot imagine anything in the gift of God that can surpass it. I would rather have the character of Jesus Christ than have His throne. Salvation, then, to the individual is not going to heaven, though it includes that; it is not having your life prolonged to the utmost ages, though it includes that too; it is

the transformation of your character, through your co-operation, by the redeeming, regenerating power of the cross of Christ; and such a transformation that the soul will stand at last perfect in His likeness to be a joy to the Father's heart and a blessing in the universe forever.

What now about society? The preaching of the future will lay not one whit less emphasis upon individual salvation, but will lay tenfold greater emphasis than in the past on the social message of the gospel. Our Master has undertaken the contract of bringing about a divine order in human affairs. If this be not so, then what does He mean by the prayer, "Thy will be done in earth as it is in heaven"?

In the story of the prodigal son we have the gospel in terms of personality. Here is a loving father and an erring son. The boy goes afar and wastes his substance in riotous living, comes to want, and finally comes to himself. He returns to the father and receives such a welcome as he never knew before. That is a picture of personal salvation. Look again. Here are two scenes, one of them is called "The Far Country," the other, "The Father's House."

Where is the "Far Country"? Anywhere where God's will is trampled underfoot, anywhere where the principles of Christ do not obtain. What conditions do we find in that "Far Country"? An opulent landowner and a starving swineherd. Exactly what we have in America to-day. The modern version is a man worth a hundred millions of dollars and within a few blocks a woman bending over a sewing-machine fourteen hours a day for a wage that will not support life in decency. Does anybody imagine that to be God's will? Just about as much as that scene in the other "Far Country." What now of the "Father's House"? Are all on an equality there? No! No! Here are master and servant still, but the significant thing is that in the "Father's House" even the servants have "bread enough and to spare." The lowest servant here is in a position to help another out of his own store. Where is the "Father's House" in this story? Anywhere on earth or in heaven where God is permitted to reign. The purpose of Christ toward society is its transformation until it shall all be "The Father's House," and before He gets through, the last desert

acre of the "Far Country" will bloom as the very garden of God.

To this high task let us as servants bend. Let each of us become by His grace an extension, an enlargement, a perpetuation of the apostleship and priesthood of our Redeemer, that the whole world may know that "the Redeemer is set to perpetuate along the line of history the mystery and marvel of the incarnation, the cross, and the resurrection life of our Lord."

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